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# HISTORICAL ADDRESS

DELIVERED AT GROTON, MASSACHUSETTS,

FEBRUARY 20, 1880,

By Request of the Citizens,

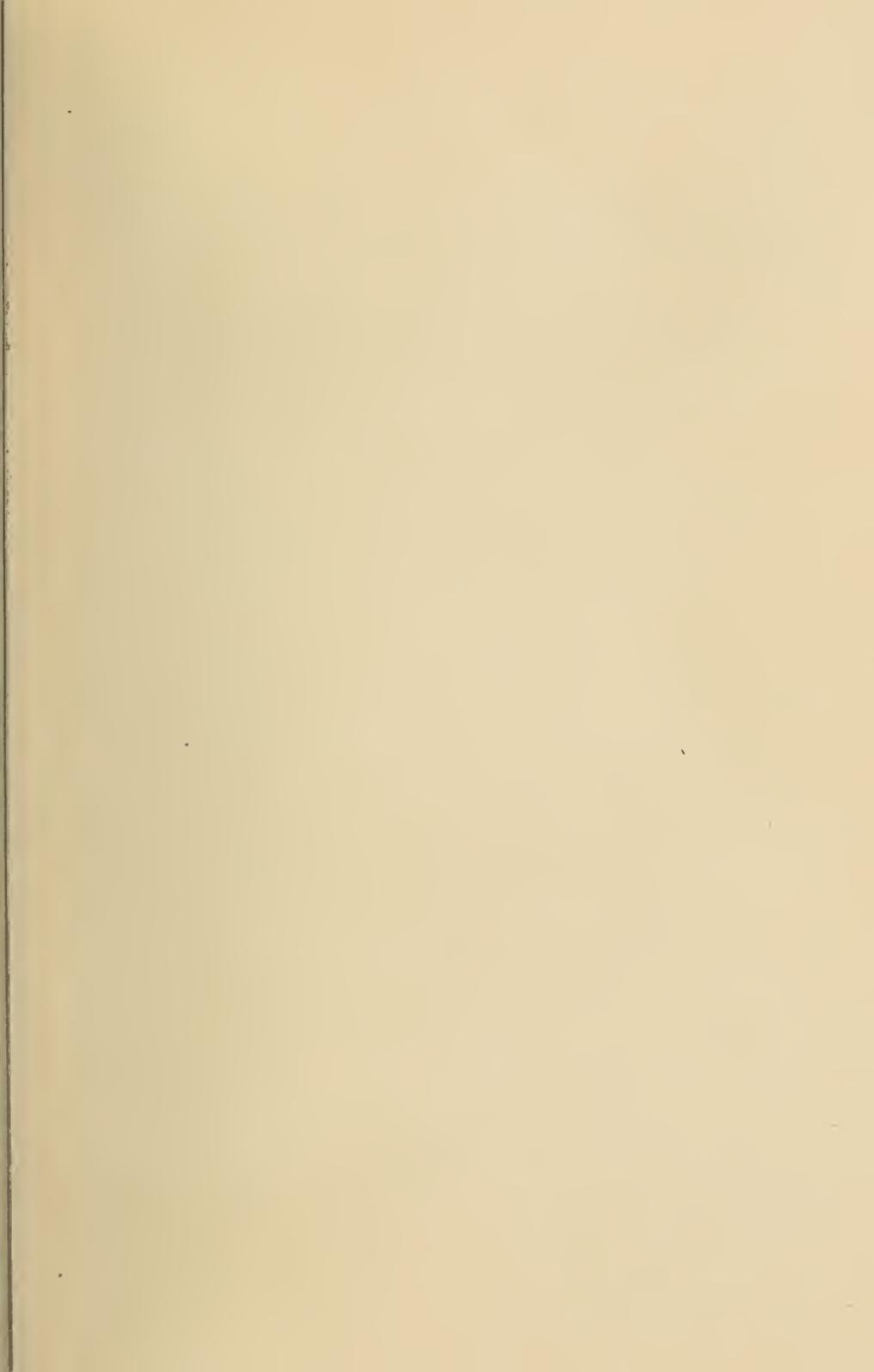
AT THE DEDICATION OF THREE MONUMENTS  
ERECTED BY THE TOWN.

BY

SAMUEL ABBOTT GREEN,

A NATIVE OF THE TOWN.





NEAR THIS SPOT  
STOOD THE FIRST MEETING HOUSE OF GROTON  
BUILT IN 1666  
AND BURNT BY THE INDIANS  
13 MARCH 1676

---

HERE DWELT  
WILLIAM AND DELIVERANCE LONGLEY  
WITH THEIR EIGHT CHILDREN.  
ON THE 27TH OF JULY 1694  
THE INDIANS KILLED THE FATHER AND MOTHER  
AND FIVE OF THE CHILDREN  
AND CARRIED INTO CAPTIVITY  
THE OTHER THREE.

---

COLONEL WILLIAM PRESCOTT  
COMMANDER OF THE AMERICAN FORCES  
AT THE BATTLE OF BUNKER HILL  
WAS BORN ON THE 20TH OF FEBRUARY 1726  
IN A HOUSE WHICH STOOD  
NEAR THIS SPOT

AN

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---

G R O T O N:

1880.

JF

UNIVERSITY PRESS:  
JOHN WILSON AND SON, CAMBRIDGE.

TO

**The Memory of the Children**

CAPTURED DURING THE INDIAN WARS AND CARRIED OFF  
FROM GROTON,

OF WHOM

SOME MADE THEIR HOMES AND PASSED THEIR LIVES WITH THEIR  
CAPTORS, WHILE OTHERS CAME BACK TO THEIR  
NATIVE TOWN AND FILLED PLACES OF  
HONOR AND USEFULNESS,

*THIS ADDRESS IS INSCRIBED*

BY THE WRITER.



## HISTORICAL ADDRESS.

---

IT is the duty of every community to commemorate the great deeds and to perpetuate the important events connected with its history. The town of Groton is performing that duty when she erects the monuments which we dedicate to-day. These stones are set up to the pious memory of the founders of the town, who worshipped God in that rude and humble meeting-house so soon to be destroyed by the Indians; to the sad memory of that unfortunate family who on their own threshold were massacred by the savages; and to the honored memory of a military commander, who was the ancestor as well as the descendant of a long line of distinguished and useful families.

There were not many places in the Massachusetts Colony settled earlier than this good old town; but old as she is, she is yet too young to forget her children. With motherly affection she watches their career and notes their deeds. It matters not when they lived or when they died, their names are still remembered at the old home. It matters not whether they achieved distinction, as the world goes, or whether they pursued the even tenor of their way in quiet paths,—their memory is equally dear in the family circle. Connected with some of them are certain local incidents of historical interest which deserve to enter into the thoughts of future generations. And I submit that it is sound public policy to mark the spots so closely associated with such events. It is an act in memory of the dead, for the benefit of the living. It is a debt due from the present to the past, and the town cheer-

fully recognizes the obligation. With us and those who follow us, these monuments will mean veneration for the virtues of the early settlers, sympathy for their misfortunes, and an appreciation of their noble deeds.

The pioneer Puritans aimed at establishing a Christian Commonwealth on this continent; and the General Court, in granting plantations or townships, often required that there should be a sufficient number of settlers to support a minister. Every man was obliged to pay his share of the cost, and no one seemed inclined to question the right of such an obligation. Groton was incorporated as a town, May 25, 1655, and in the grant the General Court expressed the desire that it should be laid out "with all Convenient speede that so no Incouragement may be wanting to the Peticones for a speedy procuring of a godly minister amongst them." Various circumstances conspired to hinder the growth of the new settlement, and, much to the disappointment of the petitioners doubtless, it was some years before a minister was settled. The very first entry in the earliest book of town records—known as the "The Indian Roll"—refers to the building of a house for the minister and the place for the meeting-house. It is as follows:—

"Att a generall towne meet[ing,] June. 23. 1662.

"It was agreed vpon that the house for the Minister should be set vpon the place where it is now framinge.

"Also that the meetinge house shall be sett vpon the right hand of the path by a small whit Oak, marked at the souwest side with two notches & a blaze"

It is very likely that the minister's house was built about this time, as it was then in the framing; but the meeting-house was not erected until four years afterward. The dwelling stood near the site of the present High School, and for several years the inhabitants met in it for worship on Sundays. It was a good-sized building; for it was used as a town-hall and school-house as well as a meeting-house, and subsequently, at the outbreak of King Philip's War, as a garrison-house, when it was in the possession of Parson Willard.

The exact spot where the meeting-house stood cannot now be ascertained, but its neighborhood is well known. The nearest clew to the site is found in the following entry in "The Indian Roll:—" —

"The Record of y<sup>e</sup> landes granted to M<sup>r</sup> gershom hubard at a ginrall town meeting June 29 1678 viz all the common land that lye neare the place wheir the old meeting house stood Dunstable hye way runing thorow it and the hye way Runing into the captains land wheir it may be Judged most convenient by them that are to lay it out"

This record would place the site definitely on the North Common, and nowhere else. As the meeting-house was "sett on the right hand of the path," it must have stood on land now owned by Governor Boutwell. The principal roads met near this place, and it was the most convenient spot that could have been chosen. There were at that time probably not more than fifty families living in the town; of these, perhaps fifteen were in the immediate neighborhood, and the others were scattered widely apart, mostly on the road to the Bay, as the road to Boston was called, and on the Lancaster highway. These were the two principal thoroughfares of that early period, and they converged to a point near the meeting-house.

The circumstantial evidence in the case goes also to confirm this view in regard to the site. At a town meeting held March 5, 1665-66, it was voted that a pound should be built for the town's use, and be placed *near the meeting-house*. Unfortunately, the leaf of the original record containing this vote is now lost; but it was seen and examined by Mr. Butler, who quotes it in his History of the town (page 41). At this time the meeting-house was not built, but the place for it had been selected. There is no reason to suppose that the site of the pound was ever changed until comparatively modern times; and there are many in this audience who remember the identical spot where it stood, which was near the North Common.

Shortly after the re-settlement of the town, subsequent to its burning by the Indians, the usual discussion took place about choosing the site of the meeting-house, which always occurs in every small community. It was not peculiar to this town nor to that time, but is common to-day, here and elsewhere. On June 8, 1680,—

“it was voted that the meetinghouse shall stand wheir the other meetinghouse or some wheir their about.”

This second meeting-house is known to have stood on the Middle Common, near the Chaplin School-house; and this would be in accordance with the vote that it should be on the old site, or “*some wheir their about.*”

The next allusion to church affairs, found in the public records, is the following:—

“At a generall Towne meeting. March 18. 1663. It was generall[y] agreed. as folloeth

“first. That M<sup>r</sup> Millar is by the Consent of the Towne ma[ni]-fested by vote to be desired if God moue his hart there unto to continve still with vs for our further edificat[ion.] Richard Blood desents from this in regard of the time of o<sup>r</sup> desiring him. w<sup>c</sup> he would have to be after the gen : Court.

“2<sup>ly</sup> That M<sup>r</sup> Miller shall haue a Twenty Acar lot layd out to him acording to the Townes grant to him”

This vote gives the name of the first minister of Groton, and contains the only reference to him that is made in the town records. The inhabitants little thought at the time that he would be called upon so soon to render the account of his stewardship on earth. In three short months after the town had invited him to continue with them as their friend and pastor, his labors ceased, and he went to take his reward. In the first return of deaths, made by the town clerk of Groton to the clerk of the courts, the record of his death is thus given:—

“M<sup>r</sup> Jn<sup>o</sup> Miller minister of Gods holy word died. June 12<sup>th</sup> 1663.”

In the church records of Roxbury, kept at that time by the Reverend Samuel Danforth, and containing references to events throughout New England, it is written that —

“ June. 14. [1663.] M<sup>r</sup> John Miller Preacher of y<sup>e</sup> Gospell at Groyton, sometime Pastor to y<sup>e</sup> church at Yarmouth rested frō his labours.”

It will be seen that the date of his death in these two records differs by two days, but the one given by the town clerk is probably correct. As the pioneer preacher of the town when it was yet a wilderness, Mr. Miller deserves more than a passing notice.

The Reverend John Miller graduated at Gonvil and Caius College, Cambridge, England, in the year 1627, and came to this country in 1637. He lived for a short time in Roxbury, where he was one of the elders in Eliot's church. He was settled in the ministry at Rowley, from the year 1639 to 1641, and perhaps later, as an assistant to the Reverend Ezekiel Rogers ; and during this time he filled the office of town clerk. He was made a freeman of Massachusetts, May 22, 1639. In the autumn of 1641, he was waited on by messengers from Woburn, who desired his services for their church ; but they found “ Mr. Roggers loth to part with him.”

Johnson, in his “ Wonder-Working Providence of Sion's Saviour, in New England,” refers to him both in prose and in verse. The following is a specimen of the poetry : —

“ *With courage bold Miller through Seas doth venter,  
To toyl it out in the great Western wast,  
Thy stature low one object high doth center;  
Higher than Heaven thy faith on Christ is plac't:*”

(Chap. XI. p. 131.)

In the year 1642, letters were received from Virginia setting forth the great need of ministers in that distant colony. The communications were treated with much formality and gravity, and were read publicly on a lecture-day. In view of the statements made in the letters, the elders appointed a time for their special consideration ; and the legislature voted that, if the

churches consent, the magistrates would recommend the missionaries to the government of Virginia. After careful deliberation, Mr. Miller was appointed with two other ministers; but he was forced to decline the invitation, on account of bodily infirmities.

Mr. Miller's name appears in the list of grantees of Newbury, December 7, 1642. A lot of land in Rowley was granted him in January, 1643-44, which indicates that his ministry may have still continued in that town. From Rowley he moved to Yarmouth, where he was the settled minister, though the exact date of his removal is not known. His daughter, Susannah, was born at Yarmouth, May 2, 1647; and he undoubtedly was living there at this time. He was probably the Mr. John Miller who was made a freeman of Plymouth Colony, June 1, 1658. In the summer of 1662, he was a member of the council that convened at Barnstable to consider the case of John Smith and others who had seceded from the Barnstable church. It is not known exactly when Mr. Miller came to Groton; but probably some time during 1662, as in that year the town voted to build a house for the minister.

His wife, Lydia, had previously died in Boston, August 7, 1658, leaving a large family of children, one of whom, John, was born in England. Mr. Miller was a man of decided literary attainments, and a devoted servant of Christ.

In less than ten days after Mr. Miller's death, the town voted to invite the Reverend Samuel Willard to be their minister. The vote was as follows: —

"[Ju]ne 21 [16]63 Its agreed by the Towne & manifested by vote that M<sup>r</sup> Willard if he accept of it shall be their minester as long as he lives w<sup>c</sup> M<sup>r</sup> Willard accepts Except a manifest providenc of God appears to take him off

"These persons folloing doe desernt from this former vot. Richard. Sawtell. Samuell Woods. James Parker: John Nutting James ffiske

"Its agreed by the major part of the Towne that M<sup>r</sup> Willard shall haue their interest in the house & lands that was devoted by the Towne for the minestry suckcessively. provided they may meeete in

the house on the lords day & vpon other occasions of the Towne on metings: And these persons ffollowing descent from their act

“James Parker Ric. Sawtell Willia<sup>m</sup> Longley John nutting Tho. Tarbole. Jun.

“Richard Blood and John Clary att present

“James ffiske. John longley. Joh laran[ce] Joseph laranc.”

It was then the custom throughout New England to settle a minister for life; and it was not supposed that a town could prosper without a regular pastor, which accounts for the promptness in choosing Mr. Willard. He was a recent graduate of Harvard College, and was just entering upon his chosen profession. At the outset there was some opposition to him on the part of a few men, but this subsequently disappeared. It reached its height in the course of a few weeks, when there was much asking of mutual forgiveness, as may be inferred from the records, which are in part destroyed, though enough remains to show this fact. The imperfect records read thus:—

*[Date torn off.]*

“ . . . to exercise am . . . all Edification in the ways . . . glory & o<sup>r</sup> owne everlasting goo . . . vs And further desiring y<sup>e</sup> Lord to . . . what hath been herein any way off[ensive] vnto him and to help every one of vs to forg[et] & forgiue what hath been any way offensiu[er] [to] each other as we desire the Lord to forgiue vs”

The opposers, to whom the dissension was due, may have thought that he was too young and ill-suited to lead a flock amid the dangers and hardships of frontier life. Their fears, however, proved groundless: he showed himself on all occasions to be equal to the emergency, and in after-life attained a high degree of distinction. At the next meeting his salary was agreed upon as follows:—

“[Sept.] 10 1: It is agreed by y<sup>c</sup> Consent of the Towne & manifested by vote that M<sup>t</sup> Willard shall haue for this year forty pounds and if God be pleased so to despose of his & our hearts to continue together after the expiration of the yeare (w[e] hope) by o<sup>r</sup> aproving of him & he of vs we shall we shall *[sic]* be willing to ad vnto his maintenanc as [God] shall blesse vs. expecting allso that he shall render vnto our pouerty if God shall please to deny a blessing vpon our labours

“ 2. It is agreed & voted his yeare shall begin the first day of July last past.”

It would seem from this vote that Mr. Willard entered upon the cares and duties of his ministerial life on the first day of July, 1663, only three weeks after Mr. Miller’s death. It is probable that the minister’s house at this time was finished, and Mr. Willard living in it, and preaching there on Sundays. Not unlikely in pleasant weather he would stand in the doorway and exhort his hearers outside, and when it was stormy they would crowd within, listening with the same attention. We can imagine how it would try the patience of a good house-keeper to do the necessary cleaning after such a promiscuous gathering. At that time Mr. Willard had not entered upon those matrimonial relations which he took upon himself soon afterward, and there was consequently no Mrs. Willard to look after the minister’s house and keep it in order. In this emergency the town passed the following vote:—

“ Sep. 21: 63 It is agreed by y<sup>e</sup> Town w<sup>th</sup> John Nuttin & voted that he the said John shall keepe cleane the meeting house this ye[ar] or cause it to be kept cleene & for his labour he is to h[ave] fourteen shillings ”

In the mean time, Mr. Willard was giving satisfaction to the town, all opposition to him having apparently ceased. Although there had been preaching here for two years, it would seem from an entry in the Roxbury church records, that a church had not been regularly established. It is as follows:—

“ July. 13. [1664.] A church gathered at Groyton & Mr Willard ordained ”

The distinction is purely technical, and relates solely to matters of ecclesiastical government and congregational polity. The Puritans laid great stress on questions of this kind, and until a church was gathered the seals or sacraments could not be administered. During these two years of preaching, the Lord’s Supper was never celebrated, and children were taken elsewhere to be baptized. This would make July 13, 1664, the date of the organization of the first church at Groton, as well as of the first ordination.

A few weeks after this time, Mr. Willard took a young wife,

Abigail Sherman by name, the daughter of the Reverend John Sherman, who was the minister of Watertown. She lightened the labors of her husband, and made herself useful and beloved in the neighborhood. In the summer of 1665,—the exact date of the record being torn off,—Mr. Willard's salary was increased by ten pounds, which was a heavy tax at that time. The record reads thus:—

“It was . . . of M<sup>r</sup> Willard our . . . declared by voate y<sup>t</sup> our time of . . . yerly so longe as god shall please to . . . gether shall begine and ende vpon the 29 [d]ay of september

“It is furthermor agreed and declereed by voate y<sup>t</sup> M<sup>r</sup> Willerde shall be alowed in consideration of his labours amonste vs this next yere Inseui[ng] the full p'p'osion of fifteye pounds to be payd by euery Inhabitant acordinge to his p'p'osion and as nere as may be in y<sup>t</sup> which his nessety requir[es] and furthermor in consideration of the tim being betwene the furste of July laste past and y<sup>e</sup> last of september next we Do herby agree and promise vnto him y<sup>t</sup> we will paye him twentey pounds for the first thirde parte of tim at or befor the last of september next and twentey pounds mor at or befor the furste of May next and twentey too pounds and 10 shilings more at or before the last of september next after which will be in y<sup>e</sup> yere 1666.”

The visible church in the wilderness was now beginning to prosper. It was outgrowing the accommodations furnished by the minister's house, and something larger than an ordinary habitation was needed. For a long time it must have been a matter of much thought, and the great question of the day among all classes of this little community. Finally the matter culminated in the following vote:—

“At a town metting vpon The 21 of the 7 mo<sup>th</sup> 1665 It was this Day agrēd and voated y<sup>t</sup> they will haue a metting house bult forthw[ith.]

“It was this day agreed and by voate declarld y<sup>t</sup> Sargent James Parker and Richard Blood shall make the couenant with the carpenders for the caring one the worke p'uided y<sup>t</sup> noe other pay shall be Requred of any man prouided he will pay his proposon in his labour giuñg the carpendars a wekes warñg”

A few weeks later, we find in the records the following con-

tract, made between the town and Mr. Willard, and duly signed by the different persons whose names are affixed : —

“ 16 of the 10 mo<sup>th</sup> 1665 It was this Day agreed and by a vnanams voatte Declared y<sup>t</sup> for as much as god by his p<sup>u</sup>idanc haue setteleed Mr Willard our Rauerante Pastor by sole[mn] Ingeagement amunst vs we do therf[ore] frely giue him y<sup>t</sup> acomadatione formerle stated to the minestry to gether with the house and all other apartanances apertayni[ng] ther vnto to him and his for eur from this day forth p<sup>u</sup>ided he do contineue with vs from this day forth till seaue[n] yere be xpired. But in cause he shall se cause to remoue from vs be for the seauen yere be xpired it is ag[reed] by our Rauerant paster one one par[t] and the town one the other y<sup>t</sup> he shall leaue the holle acomadations to the town and be aloued what it shall be judged by Indaferant men mutally ch[osen] on both parteys and so the hous and lan[d] to remayn the towns to despose of hauing aloued as afor-sayd for what improuement he haue made vpon it ‘But if it shall please god to take him by death then the house and land . . . to his eayers frely for euer and Hervnto we do entercangeably sett to our hands the day and yer aboue wretten

“ SAM<sup>LL</sup> WILLARD

JAMES PARKER

WILLIAM LAKIN

JAMES KNOB

“ In the name and with the consent of the towne.”

In the summer of 1666, Mr. Willard’s salary was again increased ; and at the same meeting several votes are recorded in relation to the meeting-house.

“ at a generall town meeting held 26 [probably 5th month, 1666.] . . . It was agreed and declared by vote that our reverand Pastor M<sup>r</sup> Willard should haue sixty pounds al[lowed] him for this year Ensuing : beginning at the 29 of Semptember 1666 :

“ And also euery inhabited, is hereby ingaged to pay vnto our reverent Pastor the third pt. of his p<sup>o</sup>tion in merchantable corne at price currant and also to cutt and Car[t] to his house and there to Cord for him the aforesaid 30 cord of wood at ffe shilling p cord, betwixt this & the 25th 10 m

“ At the same meetinge, Nathaniell Lawrenc and Samuell Woods now agreed with to lay the planks vpon the meeting and to Do them sufficiently, and they are to haue 4 s 6: d p 000 alowed them the meeting rat

"Att the same meeting, James Knapp & Ellis [Barron] were agreed with to make 2 doores for the meeting house & to mak 2 p of stares for 1<sup>£</sup> and to lay the vpper floore for 4<sup>s</sup> 6

"At the same meating Will Greene and Joshua Whittney where cohosen, to he[lp] the Glassiar Goodm[an] Grant to bring vp his glasse and to be allowed for their tim in the meeting house rate"

In December, 1666, "a true account" in detail of the cost of the meeting-house was rendered, giving the sum total of the expense up to that time. In modern phrase, we should say that the building committee made a report, giving the items of the cost, — although it was not signed by any of the members. It is as follows:—

"A true account of all the pticuler soms of all the work done to the meeting house frame and other charges as nailes hookes & hinges glasse and pulpit et :

Inpr for Thatch	5	-	0	0
It to John morsse for thathing and asetting withs	1	13	0	
It for wages for those did attend the thatcher	5	14	8	
It carting clay & stones for Dawing the wall &				
under pinning	3	0	0	
It the Dawbing of meeting house walls	4	12	6	
It Laths and nailing on	2	0	0	
It for nailes	3	12	3	
It for nailling on the clap bords	7	10	8	
It for getting the sleepers and Laying of them	1	4	0	
It for planks 600 & halfe	2	18	6	
It fo seanson bords 700 & 5 foot	2	12	10	
It for laying of the lower flore at 4 <sup>s</sup> 6 <sup>d</sup> p 000	1	8	2	
It making Doores and two payres of stares	1	0	0	
It for laying 40382 of bords on the gallery floors	2	0	0	
It for shutts for the windows and making p'uison				
for M <sup>r</sup> Willard to preach till we haue a pulpitt	0	10	0	
It making a pulpitt	3	0	0	
It for glass for the windows	3	5	0	
It for 200 of bords and more nails and more work				
done by carting & laying seats &c				
	1	8	0	
	50	16	10	"

The meeting-house was now built and ready for use. I doubt if there was a person in the town who rejoiced more at

this result than Mrs. Willard ; and her congratulations to the minister and brethren must have been hearty and sincere. In housewifely language, homely but expressive, there was to be no more tracking in of mud on Sundays, and no more cleaning, after a hard day's washing, on Mondays.

There was no dedication of the building, for this would have been contrary to the usages of the Puritans. They never indulged in such ceremonies ; and if the town had then erected these historical monuments, they never would have had the exercises of this afternoon. Perhaps some of you may think that it would have been wiser if this generation had acted in the same way. It is not unlikely, however, that Mr. Willard took a suggestive text and preached an appropriate sermon on the first Sunday that the building was used ; but of this there is no record. I hold in my hand, however, a little volume\* containing three sermons which were preached there by Mr. Willard at other times. It is entitled,—

*VSEFVL INSTRVCTI0NS*  
*for a professing People in Times of great*  
*SECURITY AND DEGENERACY:*  
 Delivered in several  
 S E R M O N S  
 on Solemn Occasions:

---

By Mr. *Samuel Willard* Pastor of the Church of Christ  
 at *Groton*.

---

*CAMBRIDGE:*  
*Printed by Samuel Green.*  
 1673.

\* This copy has an especial interest for me, as it once belonged to a reverend ancestor of mine, and bears his autograph signature on the title-page. It came into my possession very lately, after being out of the family for more than one hundred and eighty years.

It is a book of great rarity,—only three copies are known to be in existence,—and it forms the only relic which time has spared of the first meeting-house of Groton. It suggests many a contrast between that dreary and unfinished building where our fathers met for worship, and this spacious and commodious hall where we are now assembled.

Like all meeting-houses of that period of which we have any record, this structure was probably square or nearly so, and, as we have reason to suppose, measured about forty feet each way. It was two stories in height, and had two doors. The roof was thatched, and probably a steep one. The front gallery was on the north side of the house, so that the building must have been on the south side of the road, and faced the north. This confirms the theory that it stood on Mr. Boutwell's land. There were also galleries on the east and west sides of the building, and the pulpit was placed in the south end. The window-panes were small, and probably of diamond shape. There was, we may suppose, an hour-glass near the pulpit, which Goodman Allen, the sexton, watched and turned when the sands had run out. There was no ponderous Bible on the preacher's desk, as the reading of the Scriptures formed no part of the regular worship. With this exception, the order of services on the Lord's day was about the same as it is at the present time. The prayers were of an almost interminable length; and the singing, doubtless from the Bay Psalm Book, was done by the congregation. The only instrument used was the pitch-pipe of the leader, who lined off the psalms to be sung by the singers. What was wanting in harmony was made up by fervent devotion. The Groton Musical Association, I fear, would find much to criticise in the musical method of that day. However much it may have fallen short of scientific tests, it inspired a religious zeal, and added a pious fervor to the exercises.

It was the custom in the early days of New England life to choose a committee “to seat the meeting-house,” as it was called; which meant to assign the seats to the congregation during a certain length of time. This was done every year or

two, to meet the changes that would naturally take place from death or other causes. The seats consisted of long benches with backs, capable of accommodating six or eight persons. The men were placed on one side of the house, and the women on the other ; and sometimes the young folks had special places given to them. Separate pews for families had not yet come into use. The seating committee was considered an important one, but their decisions were not always satisfactory. The seats in the Groton meeting-house, however, were allotted by the town ; although in the record of the meeting of November 11, 1667, there is a reference to a seating committee. Two public meetings, only one week apart, were held when they were assigned, "according to a rulle of proportion," as the expression was at a subsequent meeting. In the second Groton meeting-house, built but not finished in the year 1680, the seats were assigned, first, according to station or "ofis;" secondly, according to age ; and, thirdly, wealth or "money." The votes at these two meetings were as follows:—

"Att a Town mee[tin]g held 24 10<sup>m</sup> [1666.]

"It was agreed & by vote Declared y<sup>t</sup> all the Lower seates in the new meeting house that now is: should be deuided six for men & six for women, And also the two front seats of the Gallery : the best prouision that the town can prouide both for the Minister and also for the people to sit upon, against the next Lords Day come seauenight and every one to be placed in their places as they shall continue for the future"

"Att a Generall Town meeting held 31<sup>th</sup> 10<sup>m</sup> 1666 ffor better pceeding in setling seates for the women as well as for men It was agreed & by vote Declared that the ffront Gallery on the north side of the meeting house should be devided in the midle ; and the mens that shall be placed there ; their wiues are to be placed by their husbands as they are below"

It appears from the following entry that Mr. Willard's salary was continued during another year. A part of it was to be paid in "country pay," according to the custom of that time, and the prices for the different articles of food seem to be fair. They are based on the silver money of that period, paper currency not yet having come into circulation.

"Att a generall Towns meetting held 10<sup>th</sup> 9<sup>m</sup> 1667 It was agreed and by vote Declard to giue vnto Mr. Willard our pastor for his maintenance for this present yeare beginning the 29<sup>th</sup> 7<sup>m</sup> should haue sixty pounds, to be paid at two payments the one halfe to be paid into to him, betwixt this and the Last of March next: and the other half of the pay to be paid vnto him by the Last of September next after the date here[of.] And for quality, the major p<sup>t</sup> of the Towne agreed y<sup>t</sup> one third p<sup>t</sup> each inhabitant shloud pay his third p<sup>t</sup> of his proportion, in wheat at 5<sup>s</sup> p bushell or porke 3 pence p pound or butter at 6 pence p pound fo . . . thirds in Indian corne at 3<sup>s</sup> p bushelle: or other . . . at the price currant as it passeth betwixt . . . amongst ourseleues."

This meeting seems to have been adjourned; at any rate, another meeting was held the next day. Timothy Allen, the sexton, lived near to the meeting-house, which was, perhaps, one reason why he was chosen to the office.

"Att a generall Towns meetting held 11<sup>th</sup> 9<sup>m</sup> 1667 The towne agreed with Thimothy Allen to swe[ep] the meetinge house & to puide water ffor the babtizing of the towns children from time to time, for this yeare ensuing, and the s<sup>d</sup> Thimothy allen is to haue twenty shillings allowed him for his labor in the next townes rate

"At the same meettinge it was agreed that the seats in the meettinge should be mad in a plaine and desent and comly manner, and euery seuerall company (that ar now present inhabitants and as they are now placed by the towne and the Committey formerly chosen,) they should build their seates at their owne charge, And all the froneers both aboue and below, shall be at the Charge of the laying the foundation sills for the seates that are behind them; And what euer any maior p<sup>t</sup> of any company that are placed together in any seat shall agree to build their seats the minor are hereby inioyned to pay with their neighbors and it was further agreed that whereas the seates are larger than the present inhabitants do fill vp then when any shall placed hereafter in any seate or seates y<sup>t</sup> then they are hereby enioyned to pay an equall pportion to be & with those that haue laid down the pay for the building of the seates"

In order to keep complete the historical chain of facts, I make the following extracts from the town records, which com-

prise every thing found there relating to the minister or the meeting-house, from this time to the destruction of the town:

“The : 8 of the 10 moth [1668.] It was this day voted by the major part of the towne that the minist[er have] sixty five pounds for this yeare beginning the twenty nine of September 68 shall shall [sic] be Raysed the one halfe vpon the Accomdations and the other halfe vpon all the visible estat of the towne will longley Richard blood and sum others declaring the Contrarie by voyt

[1669.]

“it was voted that our pastors maintenance should be Raysed the one halfe vpon the Acomidations and the other halfe vpon the visible estat of the towne and the sum to be sixtie five pounds as followeth first to pay 30 pounds in Corne and tenn pounds in provision and what is wanting in provision to be payd in Corne and . . . twenty five pounds to be payd in . . . seasonnablelye or otherwayes in Corne

[December 15, 1669.]

“[At] the Same meeting were chosen [John P]age and John Nutting by the [town] to see that Mr Willard haue maintenance duly and truly payd him and that they bring the towne a generall acquittance :

“Agreed with Timothy Allen for the keeping the meeting house cleane for twenty shillings and to be payd in his town charges”

“At a generall towne meeting 12 of the 11<sup>th</sup> month 1669 agreed vpon voted and agreed vpon that all publik charges excepting the ministers shold be raised vpon the accomedations till the towne see good to repeal it”

“At a generall towne meeting Novem 1 [1]670 It is this day agreed vpon and voted that Mr. Willards maintenance and all other Towne charges shalbe raised for this present yeare the one halfe vpon accomodations and the other halfe vpon visible estate

“At the same meeting agreed vpon that Mr. Willard should haue sixty five pound for this present yeare and a sixth pt shalbe payd in flesh provision that is to say in merchantable pork beef butter and cheese betwixt this and chrismas merchantable wheat five shill per bush barley 4s per bush rye 4s pease 4s and Indian cor[n] flesh meat to be payd . . . per pound and butter at 6 . . .

[December 12, 1670.]

"At the same meeting agreed with Timothy Allen to keep the meeting housse cleane for this following year for twenty shill — 100."

"At a Generall towne meeting held October 16 1671 This day agreed vpon by the towne and voted that Mr. Willard shall haue sixty five for this year ensueing and that he shall haue his wholl yeares pay by the latter end of december and the maner of his pay as followeth one third p<sup>t</sup> of his pay in prouision and english corne and those that cannot pay in prouision and in english corne they are to pay their Indian corne at two Shill and three pence the bushell soe as to answer that third pt of their pay which was to be payd in English corn and prouision and the rest of their pay they are to pay at prise currant (that is) their Indian corne — 3<sup>s</sup> per bush wheat at 5<sup>s</sup> per bush<sup>ell</sup> — pease Rye barley at 4<sup>s</sup> per bush and pork and beefe at 3<sup>d</sup> per pond and for the maner of their payment to be raised as it was the last year the one half vpon the accommodations and the other vpon the estate

"At the same meeting were chusen Sergent william lakin and nathaniell lawrance and that they shall se that Mr Willards pay shalbe brought in and faithfully payd to him according to the agreement of the towne"

[February 27, 1670.]

"Also agreed vpon at the same meeting that all thos seats that are yet to build in the meeting house shalbe built in a generall way also a commitee chussen to treat with thomas Boydon to build them (viz) Sergent James Parker corporall Knop John Pag Ellis Barron and Nathaniell lawrance"

"At a towne meeting held Sept 16 1672 It was agreed vpon and by vote declared that there shalbe a committee chusen by the towne which committee shall haue power to seat euery man according to their best Discretion and that euery man shall pay to the value of the seat they sit in the seates also beeing valued according to their proportion and disproportion by this committee chussen and the committee chussen and the names of the men are these

"Sergent Parker }  
Sergent Lakin } and { James knop  
Tho : Tarball } { John Morsse "

"Att a generall Towne meeting held Octo 14 1672 It was this day agreed vpon and by vote declared that Mr Willard shall haue for this present year eighty pound and the maner of his pay as followeth a third part of his pay a followeth In english corne and prouision wheat at five shil p bushell Rye barley and pease at four shill pe bushell pork and beefe at 3<sup>d</sup> p pound and all such as cannot pay his third part of his pay in english corn and prouision they shall pay In Indian corne at 2 shill p bushell and the remainder of his pay In Indian Corn at 3 shill p bushell his fire wood also above his eighty pound

"and furder these persons here set downe doe promise and Ingage to git Mr Willard hay mowing making and fetching home for eight shilling p load at a seasonable time (viz) in the midle of Jully

" Sergent Parker	Timothy Allen
Rich= Blood	Ellis Barron
James ffiske	Thomas Smith
Tho= Tarball Se	John Morsse
Sergent Lakin	Joseph gilson
Rich= holden	Pellegr Lawrance

and

"At the same meeting and by vote declared that Major Willard shalbe a fre commoner amongst vs for feed for cattell wood and timber"

"At a generall towne meeting held The 7<sup>th</sup> of the 9<sup>th</sup> month 1672 It was this day agreed vpon and by vote declared that all Inhabitans in the towne shalbe seated in the meeting house according to a rulle of proportion impartially (by the towne or by a committee chussen by the towne) according to their best discretion and the seates to be valued and each man to pay according to the seat they sit in and they are to place in the seats below in the body of the meeting house sixe persons in a seate and to fill vp the first and second seat first and to sit fiv persons vnder the window and five persons in a seat in the front gallery and eight persons in a seat in the east and west gallery—the persons that are first to be seated are maried persons and also such single persons as may and ought according to a rulle of proportion be seated with them and the other young persons to be seated till they have filled vp all the seates that are already builded and all such persons as want seates after this done they have liberty granted to them by the towne at the sam meeting to build them them-

selves or their parents for them at their owne cost and charge in such a place or places as are thought most meete and convenient by the towne and those that are to build them and the towne have voted to submit to the comitees order herein

“ and the commitee chussen by the towne at the same time the persons are as followethe

“Sergent Parker	}	James Knop
Richard Blood		John Morsse”
Joseph Parker		

“ At a Generall towne meeting held Nouember 13 1672 It was this day agreed vpon and by vote declared that the remainder of the pay that is still behind for the building the seates in the meeting house shalbe raised in a generall way notwithstanding all other actes done to the contrary either by towne or commitee

“ William Longley Seni descenting ”

“ At a meeting of the select men no 13 72 A Towne rate made for the defraying of seuerall towne depts and put into the constables hand to gather (viz)

for shuts for the windows of the meeting house                            1    o    o ”

“ At a Generall towne meeting held Janevary 13 1672 This day agreed vpon and by vot declared that their shalbe a commit chossen for to seat the persons in the meeting house according to their best discretion and at the sam time a commitee chosen and their names are thess

“ Maior Willard	}	Sergent Lakin
Sergent Parker		John Lakin”
James fiske		

“ At a meeting of the sellect men febr 26 72 Agreed vpon by the sellect men that this division of land which is granted by the towne to the seuerall Inhabitants shalbe as followeth by proportion their shalbe one acre to one shill= disbursement in mr Willards Rat and we doe also agree that of this land that was prohibited shalbe only Indian hill and the hill behind Nath= Lawrances

“ and we doe furder agree that euery Inhabitant shall haue an equall proportion in these lands according to disbursements in mr Willard rat and for the rest of their proportion shaibe elsewheir wheir it is most convenient for them either Joyning to their medowes or of Oake land on this sid the Riuver

“only Mr Willard shall haue a proportion to a forty shilling disbursemente — the town consenting hereto”

“At a Generall Towne meeting held no: 19 1673 This day agreed vpon and by vote declared that Mr Willard rat shalbe raised ptly by visible estat and partly by accommodations whatsoeuer votes have past formerly to the contrary as also it was agreed vpon that euery man henceforward shall haue their draughts of land according to their disbursements and those y<sup>t</sup> haue them not shall haue them mad vp and that he shall haue eighty pound for this present yeare and a fourth part of this payment to be payd in money and the other sixty pound to be payd in all sorts of graine at price currant as the court haue determined and in prouision — and ten pound for his firewood which is to be payd in by tim preffixd and if not then to pay their proportion in corne or prouision and also agreed vpon that this twenty pound in money is to be payd in to Capt Parker and to Richard Blood by the last of August or the first of septem—next — as also henceforward he shall haue a quarter of his payment in money yearly”

“At a Generall Town meeting held October 20 1675 Agreed vpon and by vote declared that our Reuerend Pastor shall haue eighty pound for this present year sixty l in Corne and prwisi [ons] and forty pound of it to be payd betwixt this and y twenty fие of December next ensuing and the other 2ol to be payd in the spring of the yeare vnlesse god by some speciall prouidence Doe preuent and the other 2ol to be payd in money the last of august or the first of september in the year 1676

“and 40 cord of wood to be proportioned according to euery mans proportion to be caryed in now presently”

“At a Generall Towne meeting held no= 8 1675 It was this day agreed vpon and by vote declared that their should be a committee chussen to treat with Mr willard about sending down to the generall court to Enforme and supplicat to them that we may have payd to vs what is our due from the countrey and also that the Billit of the soul-diers may be vpon the countreys account and also agreed vpon that if this would not doe for to stand it out at law with them

“and the committee chussen was Cap<sup>t</sup> Parker Leiftenant Lakin William Longley seni= John Page”

Nearly one-and-twenty years had passed since the little settlement in the wilderness was begun, and it was fast approaching its majority. The new town had enjoyed a moderate share of prosperity, and was slowly working out its destiny. The founders were poor in this world's goods, but rich in faith and courage. They had now tasted the hardships of frontier life, but not as yet felt the horrors of savage warfare. The distant thunders of a threatening storm were beginning to be heard, and the occasional flashes put the early settlers on their guard. King Philip's War had broken out, and the outlying settlements were exposed to new dangers. The inhabitants of this town took such precautions as seemed needful, and trusted in Providence for the rest. They were just beginning to prepare for the work of another season, when a small band of prowling Indians alarmed the town by pillaging eight or nine houses and driving off some cattle. This occurred on March 2, 1676, and probably was a sufficient warning to send the inhabitants to the garrison-houses, whither they were wont to flee in time of danger. These places of refuge were usually houses surrounded by a strong wall of stone or timber built up as high as the eaves, with a gate-way, and port-holes for the use of musketry.

In Groton there were five such garrison-houses, and under their protection many a sleepless, anxious night was passed by the inmates. Four of these houses were very near each other, and the fifth was nearly a mile away. The sites of some of them are well known. One was Mr. Willard's house, which stood near the High School; another was Captain Parker's house, which stood just north of the hall in which we are now assembled; and a third was John Nutting's house, on the other side of James's Brook. The fourth was probably north of John Nutting's, but perhaps south of Mr. Willard's. There is a tradition that one stood near the house formerly owned and occupied by the late Eber Woods, which would make the fifth garrison-house "near a mile distant from the rest."

It is recorded in the inventory of his estate, on file in the Middlesex Probate Office at East Cambridge, that Timothy

Cooper,\* of Groton, was "Sleine by the Indeins the Second day of march 1675-6." Cooper was an Englishman by birth, and lived, probably, somewhere between the present site of the Baptist meeting-house and the beginning of Farmers' Row. It is not known that there was other loss of life at this time; but the affair was serious enough to alarm the inhabitants. They sought refuge immediately in the garrison-houses, as the Indians were lurking in the neighborhood. On March 9, the savages again threatened the beleaguered town, and, by a cunningly contrived ambush, managed to entrap four men at work, of whom one was killed and one captured, while the other two escaped. This second assault must have produced great alarm and consternation among the people of the town. The final and principal attack, however, came on the 13th, when the enemy appeared in full body, thought to be not less than four hundred in number. The inhabitants at this time all were gathered into the several garrison-houses for protection. During the previous night the savages scattered throughout the town, and the first volley of shot on the morning of the 13th was the signal for the general burning of the town; and in this conflagration the first meeting-house of Groton was destroyed. With its thatched roof it must have burned quickly. In a very short time nothing was left but a heap of smoking embers. Although it had never been formally dedicated to religious worship, it had been consecrated in spirit to the service of God by the prayers of the minister and the devotion of the congregation. In this assault John Nutting's garrison was taken by stratagem. The men defending it had been drawn out by two Indians apparently alone, when the savages in ambush arose, and killed one of the men, probably John Nutting himself, and wounded three others. At the same time the garrison-house, now defenceless, was attacked in the rear and the palisades pulled down, allowing the enemy to

\* John Cooper, of Weston Hall, England, in his will, written November 21, 1654, and proved the next year, mentions his "brother Timothy Cooper now in New England," with children. The will is on file in the Registry of Probate, London.

take possession. The women and children, comprising those of five families, escaped to Captain Parker's house, situated just this side of the brook and north of this building.

There is a tradition, which is entitled to credence, that John Nutting was killed while defending his log-house fort during King Philip's War. His wife's name appears a few months later in the Woburn town records as "Widow Nutting," which is confirmatory of the tradition.

The Indians were a cowardly set, and never attacked in open field. They never charged on works in regular column, but depended rather on craft or cunning to defeat their adversary. The red "hellhounds" — as they were sometimes called by our pious forefathers — were always ready to attack women and children, but afraid to meet men. The inhabitants of the town were now safely and securely housed, and were masters of the situation. The enemy could do little more than to taunt and jeer them from time to time with insulting remarks. The main body of the savages passed the following night in "an adjacent valley," which cannot now be identified, but some of them lodged in the garrison-house which they had taken ; and the next morning, after firing two or three volleys at Captain Parker's house, they departed. They carried off a prisoner, — John Morse, the town-clerk, — who was ransomed a short time afterward. The following reference to him in an undated letter, written by the Reverend Thomas Cobbet to the Reverend Increase Mather, shows very nearly the time of his release :—

" May y<sup>e</sup> 12th Good wife Diuens and Good wife Kettle vpon ransom paid, came into concord. & vpon like ransom presently [a]fter John Moss of Groton & lieftenant Carlors Daughter of Lancaster, were set at liberty & 9 more w<sup>t</sup>out ransom : " (Mather Manuscripts in the Prince Collection, at the Boston Public Library, Vol. i., No. 76.)

The ransom for John Morse was paid by John Hubbard, of Boston, and amounted to "about five pounds." Morse's petition to the Council to have Hubbard reimbursed is found in the Massachusetts Archives (lxix. 48) at the State House.

The population of Groton at the time of its destruction was about three hundred inhabitants. The Reverend William Hubbard, in his *Narrative*, printed in the year 1677, estimates the number of families at sixty, and five persons to a family may be considered a fair average. The same authority says that there were forty dwelling-houses, besides other buildings, burned in this assault, and only fourteen or fifteen houses left standing.

Fortunately the loss of life or limb on the part of the inhabitants of the town was small, and it is not known that more than three persons were killed — of whom one was Timothy Cooper, and another, without doubt, John Nutting — and three wounded; two were made prisoners, of whom one escaped from the savages and reached Lancaster, and the other, John Morse, was ransomed.

The lot of these early settlers was, indeed, hard and bitter; they had seen their houses destroyed and their cattle killed, leaving them nothing to live on. Their alternative now was to abandon the plantation, which they did with much sadness and sorrow. The settlement was broken up, and the inhabitants scattered in different directions among their friends and kindred. During the next autumn, John Monaco, — or one-eyed John, as he was sometimes called, — the chief leader in the assault, was brought to the gallows in Boston, where he suffered the extreme penalty of the law.

In the early spring of 1678, just two years after the attack, the old settlers returned to re-establish the town. Undaunted by their bitter experience, they came back to begin life anew in the wilderness, with all its attendant hardships. It does not appear that the inhabitants were molested by the Indians during this period to any great degree, but they were by no means leading lives of ease or security. At times troops were stationed here by the Colonial authorities for the protection of the town; and the orders and counter-orders to the small garrison tell too well that danger was threatening. In the mean while, King William's War broke out; and this time the enemy had material and sympathetic aid from the French in Canada.

The second attack on the town came in the summer of 1694, and the accounts of it I prefer to give in the words of contemporaneous writers. Sometimes there are discrepancies in such accounts ; but, as a whole, they constitute the best authority.

Cotton Mather, in his " *Magnalia*," thus refers to it :—

" Nor did the Storm go over so : Some Drops of it fell upon the Town of *Groton*, a Town that lay, one would think, far enough off the Place where was the last Scene of the *Tragedy*.

" On *July 27*. [1694,] about break of Day *Groton* felt some surprizing Blows from the *Indian Hatchets*. They began their Attacks at the House of one Lieutenant *Lakin*, in the Out-skirts of the *Town*; but met with a Repulse there, and lost one of their Crew. Nevertheless, in other Parts of that Plantation, (where the good People had been so tired out as to lay down their *Military Watch*) there were more than Twenty Persons killed, and more than a Dozen carried away. Mr. *Gershom Hobart*, the Minister of the Place, with part of his Family, was Remarkably preserved from falling into their Hands, when they made themselves the Masters of his House ; though they Took Two of his Children, whereof the one was Killed, and the other some time after happily Rescued out of his Captivity." (Book vii. page 86.)

Charlevoix, a French missionary in Canada, gives from his own standpoint another version, as follows :—

" The Abénaqui chief was *Taxous*, already celebrated for many exploits, and commendable attachment to our interests. This brave man, not satisfied with what he had just so valiantly achieved, chose forty of his most active men, and, after three days' march, by making a long circuit, arrived at the foot of a fort [at *Groton*] near Boston, and attacked it in broad day. The English made a better defence than they did at *Pescadoué* [*Piscataqua*]. *Taxous* had two of his nephews killed by his side, and himself received more than a dozen musket balls in his clothes, but he at last carried the place, and then continued his ravages to the very doors of the capital." (" *History of New France*," iv. 257, Shea's edition.)

The following reference to the assault is found in the report, made October 26, 1694, by M. Champigny to the Minister Pontchartrain. The original document is in the Archives of

the Marine and Colonies at Paris ; and I am indebted to Mr. Francis Parkman, the distinguished historian, for the copy of it.

“These Indians did not stop there ; four parties of them have since been detached, who have been within half a day’s journey of Boston [*i. e.*, at Groton], where they have killed or captured more than sixty persons, ravaged and pillaged every thing they found, which has thrown all the people into such consternation that they are leaving the open country to seek refuge in the towns.”

A “Relation” of an expedition by Villieu also mentions the assault. A copy of the paper is found in the Massachusetts Archives at the State House, in the volume marked “Documents collected in France,” iv. 251. The writer gives the date of the attack some days later than is usually assigned. He says :—

“On the 30, the Indians of the Penobscot, not having taken as many prisoners and as much booty as those of the Kennebec, because they had not found enough to employ themselves ; at the solicitation of Villieu and Taxous, their chief, some fifty of them detached themselves to follow this last person, who was piqued at the little that had been done. They were joined by some of the bravest warriors of the Kennebec, to go on a war party above Boston to break heads by surprise (*casser des têtes à la surprise*), after dividing themselves into several squads of four or five each, which cannot fail of producing a good effect.”

Judge Sewall, in his Diary, printed in the Collections of the Massachusetts Historical Society, writes :—

“Friday, July 27. Groton set upon by the Indians, 21 persons kill’d, 13 captivated, 13 badly wounded. About 9. night, Mr. Lodowick comes to Boston. Between 10. and 11. there is an Alarm through the Town kept up till near day-break. Mr. Brattle was arriv’d at Col. Shrimpton’s, then he told me of Mr. Lodowick’s unhappiness in coming just then. During the Alarm, Mr. Willard’s little daughter Sarah dies, buried on Sabbath-day a little before Sunset.” (v. fifth series, 391.)

The Reverend John Pike makes the following reference to the assault, in his Journal, printed in the Proceedings of the same Society, for September, 1875 :—

"July 27. The enemy fell upon Groton ab<sup>t</sup> day-break, killed 22 persons & Captivated 13." (Page 128.)

Governor Hutchinson, in his "History of the Province of Massachusetts Bay," published during the following century, writes:—

"Having crossed Merrimack, on the 27th of July [1694,] they fell upon Groton, about 40 miles from Boston. They were repulsed at Lakin's garrison house, but fell upon other houses, where the people were off their guard, and killed and carried away from the vicinity about forty persons. Toxus's two nephews were killed by his side, and he had a dozen bullets through his blanket, according to Charlevoix, who adds, that he carried the fort or garrison and then went to make spoil at the gates of Boston; in both which facts the French account is erroneous." (ii. 82.)

In this assault the loss on the part of the inhabitants was considerably greater than when the town was destroyed in the former attack. It is said that the scalps of the unfortunate victims were given to Count de Frontenac, Governor of Canada. It is too late now to give the names of all the sufferers, but a few facts in regard to them may be gathered from fragmentary sources. The families that suffered the severest lived for the most part in the same general neighborhood, which was near the site of the first meeting-house. Lieutenant William Lakin's house, where the fight began, was situated in the vicinity of Chicopee Row.

The following list of casualties, in part conjectural, is given as an approximation of the loss sustained by the town:—

	Killed.	Captured.
John Longley's family . . . . .	7	3
Rev. Mr. Hobart's „ . . . . .	1	1
John Shepley's „ . . . . .	4?	1
James Parker, Jr.'s „ . . . . .	2	3?
Alexander Rouse's „ . . . . .	2?	1

Mr. Gershom Hobart, the minister, whose house was captured in this assault, lived where the Baptist meeting-house now stands. One of his boys was killed, and another, Gershom, Jr., was carried off. There is a tradition extant that

a third child was concealed under a tub in the cellar, and thus saved from the savages. Judge Sewall writes in his Diary, under the date of May 1, 1695, that —

“ Mr. Hobarts son Gershom is well at a new Fort a days Journey above Nerigawag [Norridgewock], Masters name is Nassacom-bewit, a good Master, and Mistress. Master is chief Captain, now Bambazeen is absent.”

It is not known exactly when he was rescued from captivity, but probably not long afterwards. The inscription on the Shepley monument says that “ the Indians massacred all the Sheples in Groton save a John Shepley 16 years old who the carried captive to Canada and kept him 4 years. after which he returned to Groton and from him descended all the Sheples or Shepleys in this Vicinity,” but there is no record to show how many there were in this family. Mr. Butler, in his History (page 97), makes the same statement, but does not mention any number. In this list it is placed at five, which is conjectural. Shepley lived near where the Martin’s Pond road starts off from the North Common. The knowledge which the boy John obtained of their language and customs while a prisoner among the Indians was of much use to him in after-life. Tradition relates that, when buying furs and skins of them, he used to put his foot in one scale of the balance instead of a pound weight. In the summer of 1704, while he and thirteen other men were reaping in a field at Groton, they were attacked by about twenty Indians. After some skirmishing, Shepley and one of his comrades, Butterfield by name, succeeded in killing one of the assailants, for which act they each were allowed four pounds by the Government. He was the direct ancestor of the late Honorable Ether Shepley, formerly Chief Justice of the Supreme Court of the State of Maine, and of the late General George F. Shepley, formerly a Justice of the Circuit Court of the First Circuit of the United States.

A petition to the General Court, dated May 31, 1699, and signed by Josiah Parker, says that “ James Parker Jun<sup>r</sup> Brother to yo<sup>r</sup> humble Pet<sup>rr</sup> was Killed with his Wife, several of his

Children also were then carryed away Captive." The number of these children is put at three, which is also conjectural. The site of Parker's house is unknown. The late Reverend James D. Farnsworth, in a manuscript account of William Longley, now in the library of the New England Historic, Genealogical Society, says that "two of his neighbors named Rouse" were killed in the same massacre. Alexander Rouse lived in the neighborhood, and this reference is to his family. There was one "Tamasin Rouce of Grotten" received January 17, 1698-99, on board the "Province Galley" at Casco Bay; and she, doubtless, was a daughter of Alexander. (Massachusetts Archives, lxx. 399.) Two commissioners had been sent to Casco Bay, to make a treaty of peace with the Indians, and to bring away the captives. One of the commissioners "took certain Minutes of *Remarkable Things* from some of the Captives," and Cotton Mather, in his "Magnalia," gives his readers what he calls "a Taste of them." Mather speaks of the little girl, and says that—

"*Assacombuit* sent *Thomasin Rouse*, a child of about Ten Years old, unto the Water-side to carry something. The Child cried: He took a Stick and struck her down: She lay for Dead: He took her up and threw her into the Water: Some Indians not far off ran in and fetch'd her out. The Child we have now brought Home with us." (Book vii. page 95.)

Among the "Nams of thos Remaining Still in hands of the french at Canada," found in a document at the State House, are those of "Lidey Langly gerl" and "Jn<sup>o</sup> Shiply boy." In this list the residences of both these children are incorrectly written, Lydia's being given as Dover, New Hampshire, and John's, as Oyster River. The name of Thomas Drew appears in the same list as of Groton, which is a mistake, as he was of Oyster River. (Massachusetts Archives, xxxviii. A 2.)

This expedition against Groton was planned in part by the Indians at a fort called Amsaquonte above Norridgwock, in Maine. It was arranged in the plan of operations that also Oyster River—now Durham, New Hampshire—should be

attacked on the way ; and the assault on that town was made July 18, nine days before the one on Groton. At Oyster River more than ninety persons were either killed or captured ; the prisoners from the two towns appear to have been taken to Maine, where they were thrown considerably together during their captivity. Governor William Stoughton issued a proclamation, January 21, 1695, wherein he refers to the " tragical outrages and barbarous murders " at Oyster River and Groton. He says that several of the prisoners taken at these places " are now detained by the said Indians at Amarascoggin and other adjoining places." (Documents relating to the Colonial History of New York, ix. 613, 614.)

Hezekiah Miles, *alias* Hector, a friendly Indian, at one time a prisoner in the enemy's hands, made a deposition before the Lieutenant-Governor and Council, at Boston, May 31, 1695, stating —

"that in the month of July 1694. there was a gathering of the Indians at the said new Fort [Amsaquete] and preparations to go forth to war, and that two or three days before they intended to set out, they kill'd and boyld several dogs, and held a Feast, where was present Egeremet, Bomaseen, Warumbee, & Ahasombamet with divers others, of the chief among them, they discoursed of falling upon Oyster River and Groton ; and Bomaseen was to command one of the Company, & the day before they intended to set forth, myself with ffour Indians more were despatched away to Canada with a Letter from the Fryar and were upon our Voyage thither and back again about ffour<sup>a</sup> days and brought down about two barrels of powder, shot proportionable & some fire arms. About the time of our return, the Indians came in after the mischief done at Oyster River & Groton, and in particular, I saw Bomaseen in his Canoo, which was well laden, there was two English Captives, some scalps, and a large pack of Plunder brought in that Canoo, and Bomaseen two or three days after his return home went away to Canada." (Massachusetts Archives, viii. 39.)

Ann Jenkins, in a deposition given June 11, 1695, testifies that she was captured July 18, 1694, at Oyster River, and that she, —

"with nine Captives more were Carried up to penecook & were Left with Three Indians & that party went to Groaten Bomazeen being their Commander. In nine dayes they returned & brought twelve Captives & from thence with their Cannoes sometimes a float & sometimes Carried untill that we Came to Norridgeawocke which tooke us fifteen dayes & staied about two months there then dispersed into the woods twoe or thre families in a place & kept Removeing toe and froe staieing about a week in a place untill they brought vss down to pemaquid & delivered vss to Cap<sup>t</sup> March." (Massachusetts Archives, viii. 40.)

I come now to the sad story of the Longley family, which is commemorated by one of the monuments dedicated to-day. William and Deliverance Longley were living, with their eight children, on a small farm perhaps a mile and a quarter from this hall, on the east side of the Hollis road. Their house was built of hewn logs, and was standing at the beginning of the present century. The old cellar, with its well-laid walls, was distinctly visible forty years ago, and traces of it could be seen even to the present time. On the fatal morning of July 27, 1694, the massacre of this family was committed. The savages appeared suddenly, coming from the other side of the Merrimack River, and began the attack at Lieutenant William Lakin's house, where they were repulsed with the loss of one of their number. They followed it up by assaulting other houses in the same neighborhood. They made quick work of it, and left the town as speedily as they came. With the exception of John Shepley's house, it is not known that they destroyed any of the buildings; but they pillaged them before they departed. They carried off thirteen prisoners, mostly children, who must have retarded their march. There is a tradition that early in the morning of the attack the Indians turned Longley's cattle out of the barn-yard into the corn-field, and then lay in ambush. The stratagem had the desired effect: Longley rushed out of the house, unarmed, in order to drive the cattle back, when he was murdered, and all his family either killed or captured. The bodies of the slain were

buried in one grave a few rods northwest of the house. A small apple-tree growing over the spot, and a stone lying even with the ground, for many years furnished the only clew to the final resting-place of this unfortunate family, but these have now disappeared.

William Longley was town-clerk in the year 1687, and also from 1692 till his death in 1694; and, only one week before he was killed, he had made entries in the town records. His father, William Longley, Sen., had also been town-clerk during the years 1666 and 1667, and died November 29, 1680. The father was one of the earliest settlers of the town, as well as the owner of a thirty-acre right in the original Groton plantation. Lydia, John, and Betty were the names of the three children carried off by the savages, and taken to Canada. Lydia was sold to the French, and placed in the Congregation of Notre Dame, a convent in Montreal, where she embraced the Roman Catholic faith, and died, July 20, 1758, at the advanced age of 84 years. Betty died soon after her capture, from hunger and exposure; and John, the third child, remained with the savages for more than four years, when he was ransomed and brought away, much against his own will. At one time during his captivity he was on the verge of starving, when an Indian kindly gave him a dog's foot to gnaw, which for the time appeased his hunger. He was known among his captors as John Augary. After he came home, his sister Lydia wrote from Canada, urging him to abjure the Protestant religion; but he remained true to his early faith.

Their grandmother, the widow of Benjamin Crispe, made her will April 13, 1698, which was admitted to probate on the 28th of the following December; and in it she remembered these absent children as follows:—

“I give and bequeath Vnto my three Grand-Children y<sup>t</sup> are in Captivity if they returne Vizdt three books one of y<sup>m</sup> a bible another a Sermon booke treating of faith and the other a psalme book.”

The old lady herself had certainly read the “Sermon booke treating of faith,” and it must have been to her a great conso-

lation in her trials. She did not know at this time that her grand-daughter was a convert to the Roman Catholic faith. The knowledge of this fact would have been to her an affliction scarcely less than the massacre of her daughter's family.

John Longley returned about the time that his grandmother died. The following paper signed by him is found among the Knox manuscripts, now in the possession of the New England Historic, Genealogical Society :—

“John Longley of Groton of about fifty four Years of age Testifies & Saith That he was Taken Captive by the Indians at Groton in July 1694 and Lived in Captivity with them More than four Years ; And the Two Last years and an half at Penobscot as Servant to Madocawando of S<sup>d</sup> Penobscot And he was always Accounted as Chief or One of y<sup>e</sup> Chief Sachems or Captains among the Indians there and I have Often Seen the Indians Sitting in Council When he always Sat as Chief : And Once in perticuler I Observed a present was made him of a Considerable Number of Skins of Considerable Vallue As an Acknowledgement of his Superiority.

“ JOHN LONGLEY.

“ Midd<sup>d</sup> SS. Groton July 24<sup>th</sup> 1736.

“ Deacon John Longley above named personally appearing Made Oath To y<sup>e</sup> Truth of the above written Testimony.

“ Before me Benj<sup>a</sup> Prescott Just<sup>t</sup> of peace ”

(Knox Manuscripts, Waldo Papers, L. 13.)

In the month of July, 1877, I was in Montreal, where I procured, through the kindness of the Mother Superior at the Congregation of Notre Dame, a copy of the record of Lydia's baptism, of which the following is a translation :—

“ On Tuesday, April 24, 1696, the ceremony of baptism was performed on an English girl, named Lydia Longley, who was born April 14, 1674, at Groton, a few miles from Boston in New England. She was the daughter of William Longley and Deliverance Crisp, both Protestants. She was captured in the month of July, 1680 [1694?] by the Abénaqui Indians, and has lived for the past month in the house of the Sisters of the Congregation of Notre Dame. The godfather was M. Jacques Leber, merchant ; the godmother was Madame Marie Madeleine Dupont, wife of M. de Maricourt,

Ecuyer, Captain of a company of Marines : she named this English girl Lydia Madeleine.

[Signed] "LYDIA MADELEINE LONGLEY,  
MADELEINE DUPONT,  
LEBER,  
M. CAILLE, *acting curate.*"

[The date of capture in this record is written out in full, and the omission of one word would cause the mistake; *i.e.*, "mil six cent quatre-vingt," omitting *quatorze*.]

I now pass over the period of one generation, leaving behind Indian attacks and massacres, and approach a subject with pleasanter associations.

One day near the close of winter, in a house at the other end of the street, there was considerable commotion and excitement when the announcement was made that "it was a boy." It was in the family of Benjamin and Abigail (Oliver) Prescott, and it was on the 20th of February, 1726, according to the old style of reckoning. In due course of time, the baby was christened William, and his earliest experiences, we may venture to say, were much like those of other little ones. Of course all the women and children in the neighborhood came in to see the young pilgrim, and pinched his nose and punched his cheeks to their hearts' content. He came of a sturdy stock, and his family name was at that time the most distinguished one in the annals of Groton.

Jonas, the progenitor, was the son of John and Mary (Platts) Prescott, and was born at Lancaster, in June, 1648. He was a blacksmith by trade, and owned the mill in the south part of Groton, now within the limits of Harvard. It is said that a grant of land made by the town, about the year 1675, when it was much in need of a blacksmith, induced him to remove nearer to the village. He built a house and shop on the lot, which was situated on the easterly side of James's Brook, perhaps a third of a mile south of Lawrence Academy. He bought lands, until he became one of the largest owners of real estate in the town.

Jonas married, December 14, 1672, Mary, daughter of John

and Mary (Draper) Loker, of Sudbury, and they had four sons and eight daughters. Two of the sons died young; but all the other children lived to grow up and have families. The eight daughters, with one exception, married Groton men, and were blessed with a numerous offspring. Jonas filled many important positions in the town, and represented it in the General Court during the years 1699 and 1705; he died December 31, 1723, aged 75 years.

His youngest son, Benjamin, was a man of strong character and commanding appearance; and, like his father, filled many places of usefulness. He married, June 11, 1718, Abigail, daughter of the Honorable Thomas and Mary (Wilson) Oliver, of Cambridge, and they had three sons and four daughters. He lived near the old homestead, having built a house a little easterly of his father's, where he died, August 3, 1735, at the age of 42 years, after a short illness caused by over-exertion while haying. His three sons were all remarkable men, and exerted much influence in shaping public affairs during an important period.

William, the second son of Benjamin, settled on a large estate owned by his father, in that part of Groton called the Gore, now included in Pepperell. He was a lieutenant in the expedition sent in the year 1755 to remove the French Neutrals from Nova Scotia, and a colonel of Minute Men enrolled in this neighborhood in the year 1774. As commander of the American forces at the Battle of Bunker Hill, June 17, 1775, his name will never be forgotten. In subsequent years, at various times he filled the offices of town-clerk, selectman, and representative in the General Court. He was the father of William Prescott, the lawyer and jurist, and the grandfather of William H. Prescott, the distinguished historian. He died October 13, 1795, aged 69 years, and was buried at Pepperell; his widow died October 21, 1821, at the advanced age of 88 years.

Certain captious critics have tried in modern times to deprive Colonel Prescott of the distinction of commanding the American forces at Bunker Hill. They never would have attempted

this act of injustice when the old hero was alive ; for then he had too many soldiers who had fought under him, and had seen him giving orders on that eventful day, to allow the fact to be disputed. It was the universal testimony of all his military comrades, as I believe it will be of impartial history, that the commandership of that battle belongs to him. The circumstances surrounding the army in the beginning of the Revolution were such that there may have been but little formality in assigning a command ; but there is no evidence that Prescott received an order from any officer on that memorable field, while he himself acted under orders from General Ward.

Besides the three spots marked by the monuments dedicated to-day, there are other places in this town that might well be designated in a special manner ; and I trust that the time is not far distant when they also shall have their commemorative stones.

The site of the second meeting-house, near the Chaplin school-house, is one of these places.

Another spot well deserving to be marked with a memorial stone is the place from which Sarah, John, and Zechariah Tarbell were carried off by the Indians, on June 20, 1707. They were children of Thomas and Elizabeth (Wood) Tarbell, who had a large family, and lived on Farmer's Row, near Mr. James Lawrence's house. Sarah was a girl thirteen years of age, John, a lad of eleven years, and Zechariah, only seven, at the time when they were taken by the savages. They were near kindred of the Longley family, who had been massacred thirteen years before.

The story of their capture and captivity is a singular one, and sounds like a romance. They were picking cherries early one evening,—so tradition relates,—and were taken by the Indians before they had time to get down from the tree. It should be borne in mind that the date of capture, according to the new style of reckoning, was July 1, when cherries would be ripe enough to tempt the appetite of youthful climbers. These children were carried to Canada, where, it would seem, they were treated kindly, as no inducement afterward was

strong enough to make them return to their old home. The girl, Sarah, was sold to the French, and placed in a convent at Lachine, near Montreal ; but what became of her subsequently I am unable to state.

Thomas Tarbell, the father of these children, made his will September 26, 1715, which was admitted to probate six weeks later. After making certain bequests to different members of his family, he says :—

“ all the rest & residue of my Reall Estate I give to be Equally divided between my three children, John, Zachery, & Sarah Tarbell, upon their return from Captivity, or In Proportion unto any of them that shall return, & the rest, or the parts belonging to them that do not return, shall be Equally divided among the rest of my children.”

In the summer of 1877 I visited Montreal, as I have before mentioned, where I procured, through the kindness of the Mother Superior at the Congregation of Notre Dame, the record of Sarah’s baptism, of which the following is a translation :—

“ On Monday, July 23, 1708, the ceremony of baptism was performed on Sarah Tarbell, who was born at Groton in New England, October 9, 1693. Her parents were Thomas Tarbell and Elizabeth Wood, both Protestants, and she was baptized by the minister shortly after her birth. Having been taken by the savages on Monday, June 20, 1707, she was brought to Canada ; she has since been sold, and has lived with the Sisters of the Congregation of Notre Dame, established at Lachine, where she abjured her religion on May 1. Her godfather was M. Jacques Urbain Robert de Lamorandière, Secretary of M. l’Intendant ; and her godmother was Madame Marguerite Bonat, wife of M. Étienne Pascaud, the deputy treasurer of the King in this country.

“ Her name Sarah has been changed to Marguerite.

[Signed]

“ MG<sup>TE</sup> BONAT,  
PASCAUD,  
LAMORANDIÈRE,  
MERIEL, PRÊTRE.”

The boys remained with their captors at Caughnawaga, an

Indian village on the right bank of the St. Lawrence River, directly opposite to Lachine; and subsequently married squaws, and became chiefs of the tribe. Nothing further in regard to them is learned until April 20, 1739, when their case was brought before the Council and House of Representatives, in Boston. At this time Governor Belcher made a speech, in which he said that—

“There are lately come from Canada some Persons that were taken by the Indians from Groton above thirty Years ago, who (its believed) may be induced to return into this Province, on your giving them some proper Encouragement: If this Matter might be effected, I should think it would be not only an Act of Compassion in order to release them from the Errors and Delusions of the Romish Faith; but their living among us might, in Time to come, be of great Advantage to the Province.”

The matter was referred to a committee, but no definite result was reached. Nearly forty years after their capture, Governor Hutchinson met them in the State of New York, and, in his “History of the Province of Massachusetts Bay,” refers to them thus:—

“I saw at Albany two or three men, in the year 1744, who came in with the Indians to trade, and who had been taken at Groton in this, that is called Queen Ann’s war. One of them — Tarbell, was said to be one of the wealthiest of the Cagnawaga tribe. He made a visit in his Indian dress and with his Indian complexion (for by means of grease and paints but little difference could be discerned) to his relations at Groton, but had no inclination to remain there.”  
(ii. 139.)

Some years after this time, these two boys — now grown up to manhood, and occupying the position of chiefs — moved up the St. Lawrence River, accompanied by several others, all with their families, and established the village of St. Regis.

Many interesting facts in regard to these Tarbell brothers may be found in Dr. Franklin B. Hough’s “History of St. Lawrence and Franklin Counties, New York,” published at Albany, in the year 1853. St. Regis is pleasantly situated on

the right bank of the St. Lawrence River, the boundary line separating the State of New York from Canada running through it. A part of the village comes within the limits of Franklin County; and Dr. Hough has gathered some of the traditions in regard to them still extant in that neighborhood. From the peculiar position of St. Regis, it was agreed, during the last war with England, that the Indians should remain neutral, though the agreement was often broken. In the summer of 1852 the tribe numbered about eleven hundred persons, of whom it is said that not one was of pure Indian origin.

In former years the St. Regis Indians had certain rights in a land reservation in the State of New York; and more than once treaties were made between the governor of the State and the chiefs of the tribe, among whom were descendants of these Tarbell boys. A treaty was signed on February 20, 1818, in behalf of the Indians, by Loran Tarbell and Thomas Tarbell, and two other chiefs. Another treaty was signed on September 23, 1825, by eleven chiefs and trustees of the tribe, including Peter Tarbell, Thomas Tarbell, Mitchel Tarbell, Louis Tarbell, and Battice Tarbell. Some of these names, I am sure, will sound familiar to the older ones in this audience. It is very likely that Battice is the same as Sabattis, an Indian name, which is said to be a corruption of *Saint Baptiste*.

Dr. Hough writes about one of the earlier members of the family as follows:—

“A half-breed Indian, who usually was known as PETER THE BIG SPEAK, was a son of Lesor Tarbell, one of the lads who had been stolen away from Groton by the Indians, and who subsequently became one of the first settlers who preceded the founding of St. Regis.

“He was a man of much address and ability as a speaker, and was selected as the mouthpiece of the tribe on the more important occasions that presented themselves.” (Page 182.)

Dr. Hough is wrong when he says that Lesor was the name of one of the captured boys. It is perfectly well known that their names were John and Zechariah, but it is not improbable that one of their sons was named Lesor. If this was the case,

it was intended, doubtless, for Eleazer, the name of their youngest brother, who was less than two months old when they were carried off. It certainly would be a very touching tribute to their childish recollections that they should have remembered this little babe at home, and carried him in their thoughts for so many years.

In the year 1772, the Reverend Mr. Ripley and Lieutenant Taylor went on a mission to Canada, in order to induce some Indian children to join the Charity School at Hanover, New Hampshire. They returned September 21, bringing with them eight boys from Caughnawaga, and two from Lorette, a village near Quebec. Among these lads was a descendant of one of the Groton Tarbells. (A Continuation of the Narrative of the Indian Charity School, by Eleazer Wheelock, D.D., 1773, pages 39, 40.)

A Frenchman, of the name of Fovel, visited St. Regis in the year 1826, and induced one of the Tarbell family, whose Indian name was Joseph Torakaron, to accompany him to Europe. Torakaron was to travel in the character of an Indian chief, and Fovel was to act as interpreter and agent. They sailed from New York, and, after reaching Paris, they obtained an interview with Charles X.; and so favorable was the impression produced on the mind of the king, that he presented them with three fine paintings, besides some money. Subsequently they went to Rome, where they were presented to the Pope, who gave them some books and plate for the service of the church. (Dr. Hough's History, &c., page 166.)

In the summer of 1877 I visited St. Regis, where I met a grandson of one of the Tarbell boys who were carried off. He was more than eighty years old, could speak only the Indian language, and I had to communicate with him through an interpreter. In this way I learned that he was aware of the fact that his grandfather had been captured, when a boy, from a town near Boston, and that he had relatives still living there. What interested me exceedingly was the physical resemblance between him and some of his collateral kindred who lived and died at Squannacook, within my recollection. He was a man

of ordinary size, with a sunburnt face and gray hair, though somewhat bald. There was but little appearance of Indian blood in his veins, and he would have passed anywhere for a good-looking old man. He lived with one of his sons in a small house that was clapboarded and painted,— and one of the best in the village,— where, surrounded by his grandchildren, he was passing the declining years of his life in comfortable ease. I was interested to learn from the Reverend Francis Marcoux, the parish priest, that the Tarbells were among the most prominent families of the settlement, where there are, perhaps, forty persons who bear the name. They keep up, in a great measure, the same given names that are common among their kindred in this neighborhood. The inhabitants of St. Regis, for the most part, retain the English names of their fathers, and, besides, have Indian ones.

A third spot that might appropriately be marked by the town is the place where John Shattuck and his son John, a young man about nineteen years old, were murdered by the Indians, May 8, 1709. They were returning from the west side of the Nashua River, where Mr. Shattuck owned land, and were attacked just as they were crossing the Stony Ford-way, near the present site of Hollingsworth's paper-mills, where they were killed. At the time of his death, Mr. Shattuck was one of the selectmen of the town.

A remarkable fatality seems to have followed Mrs. Shattuck's kindred. Her husband and eldest son were killed by the Indians, as has just been mentioned. Her father, James Blood, was likewise killed, September 13, 1692. So also were her uncle, William Longley, his wife and five children, July 27, 1694; and three others of their children were carried away into captivity at the same time. A relative, James Parker, Jr., and his wife were killed in this assault, and their children taken prisoners. Her step-father, Enosh Lawrence, received a wound in an engagement with the Indians, probably in the same attack of July 27, 1694, which almost wholly prevented him from earning a livelihood for himself and family. The three Tarbell children, who were carried off to

Canada by the Indians, June 20, 1707, were cousins of Mrs. Shattuck. John Ames, who was shot by the savages at the gate of his own garrison, July 9, 1724, was the father of Jacob, who married her niece, Ruth Shattuck. And lastly, her son-in-law, Isaac Lakin, the husband of her daughter Elizabeth, was wounded in Lovewell's fight at Pigwacket, May 8, 1725. These calamities covered a period of only one generation, extending from the year 1692 to 1725.

The task which you assigned me is now done; and I need not assure you that it has been a labor of love. I will end it by saying, that the lesson of the monuments will be lost, if it does not teach us to study the example and imitate the virtues of the founders of the town.

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The Reverend Mr. Willard's career after the burning of the meeting-house is not traced in this pamphlet, as it was given in an historical address, delivered before the citizens of the town, on the Fourth of July, 1876.

## A P P E N D I X.

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THE roads in the town were first laid out to meet the needs of individual families. The use of them was confined to the inhabitants, as there was no other public to accommodate. The various house-lots had been selected by their owners with reference to convenience of tillage or some other local advantage; and these were to be connected by highways. The roads originally were of great width, often being four or six rods wide, and the bends and turns in them for the most part were owing to good reasons. Perhaps a tree or some other obstruction would make a crook in the direction of a road; in time the cause might disappear, but the effect would remain. Encroachments have often been made upon them in consequence of their width; and on various occasions the town has appointed committees to prevent such encroachments, and to prosecute the offenders. The committees, however, generally settled with them by receiving payment for the land.

An incomplete list of the early highways is found in "The Indian Roll." It is in the handwriting of John Morse, the sixth town-clerk of Groton, and appears to be in the nature of a report. Some of these roads have been discontinued; but others are still in existence, and can be readily made out. The list is as follows:—

"... from tim to tim and at all times previous thos that use it  
shut vp the barres or gat

"from the meeting house another highway out of the Countrey  
Road betwixt William Martins house lot and Joseph Lawrances  
house lot of four poll wid till it com to the medow and then soe

wid as a sufficient causey determin it and from the bridg to by the half moone medow sid of foure poll wid for the vse of Willa Martin and William Lakin

“ Also from that causey by the pond and medow sid into the woods to Badacook a hie way

“ another hie way for Timothy Allen goeing out of the prohibeted land thorow Joseph Lawrances land near Timothy Allens of two poll wid

“ Also another hie way out of the Countrey Road by ser William Lakins befor his Dore thorow his land as it is now stated by the commitee the town chose

“ Also a high way out of the countrey Road by timothy Allens to Joseph Gilson and soe into the hie way that come from ser Lakins to goe to Richard Bloods

“ And out of that way goe a way by ser William Lakins betwixt Richard Blood and Alexander Rouse and betwixt William Longley senio= and John Lakins till we com into the common woods

“ Also a hie way as it is now stated thorow James Parkers medow to Mr Willards medow Robert bloods and John Nuttings

“ Also another high way from John Lakins [to] the meeting house as it is now stated the way by the new bridges from Nod”

The words “from Nod” are in a different handwriting from Morse’s. “Nod” is the old name of the district in the neighborhood of the cross-roads, below the soapstone quarry.

“ Also another high way from James Bloods house wheir he now dwell in to the way coming from John Lakins near the place wheir John Lakins old hous stood

“ Also another highway turing out of the Countrey Road neare the meeting house runing thorow Joseph Lawrances land on the south side adjoyning to Captain Parkers land of two poll wid goeing to half moone medow which was formerly Timothy Allens but now Timothy Coopers and this hie way only for his vse

“ An agreement betwixt Joseph Lawrance and Timothy Cooper in the year 1672

“ That their shalbe a hie way for the vse of timothy Cooper out of the hie way from the corner of Walter Skimers land on the south side of Joseph Lawrances land to the medow of timothy Cooper that lye in halfe moon medow

“ A hie way Runing ouer James Bloods medow of two poll wid goeing to the Iland in Reedy Medow”

The description of the last three highways appears to have been written subsequently to the rest, but it is in Morse's handwriting.

"1670 febr 28 Also a peice of land to lye common hence forward (viz) a hill calld by the name of Sheeplees hill and all the comon land that lye about it between y<sup>e</sup> two pathes the one that come from John Lakins to the meeting house and that which goe from Jno Lakins to Reedy medow

"That highway that come from the bridge to Nathaniell Lawrances lotend shalbe a open highway of four poll wid from sergeant Lakins medow to Nathaniell Lawrances lot betweene sergeant James Parkers land and that land that was left out of of [sic] the sd sergeant James Parkers by Nathaniell Bloods house shalbe layd downe for the vse of the town and former record of shuting vp of barres shalbe mad annulle"

I think that this highway formerly ran on the west side of Gibbet Hill, from the present Lowell road to the Martin's Pond road.

"Only their is a liberty left for opening or shuting of this high [sic] by the commitee chussen and the neighbourhood when the towne see case that their is more neadfull for the leaueing of it open then it is aduantag to sergeant Parker or any other they are to leau it open againe and the commitee hau received full satisfaction for all the co<sup>n</sup>mon land that lye vpon the west and northwest sid of gibbet hill except the hye way and the hye way is left four poll wid from sergeant Parkers line from the swamp along the medow sid to the bridg swamp from the medow and that skirt of land that was sergeant Parkers by the meeting housse is determined by the commitee to lye co<sup>n</sup>mon for euer

"Also a hyeway that lye thorow Joseph lawrances land down to halfe moone medow is satisfied for

"and the hyeway by Nathaniell Bloods is satisfied for

"Also the hyeway from Nicolas Cadyes leading to brown loaf plain is enlarged of of sergeant Parkers land — also half an acre taken of sergeant Parkers land at the north east of end of Gibbet hill for the streitening of Nathaniell Lawrances line . . . James his Brook till we com to the cor[ner] of Jonathan Sawtells medow m[ee]ting with the other high way

"3<sup>ly</sup> from the countrey high way by William Ellues and soe by

Richard holdens purchis of Richard holden of two pooll wid for which he is satisfied for till it meet with the high way which was purchased of Samuell Dauis

“4 A high way goeing out of Lanchester Road near John pages of four poll wid so goeing into the way that goe to mill near Benjamin crisps which high way was ptly purchased of Samuell davis Richard holden Daniell peirce and James Knop butting vpon William Longley John Morse vpon the west and Thomas Tarball James Knop on the east and the rest of the way goeing through thos mens lots for mentioned and satisfaction giuen them to their content by the towne commitee”

Perhaps the highway starting from Farmers' Row, near the “Community,” passing by the District School-house, No. 2, and the late Levi Stone's,—as laid down on the map in Mr. Butler's History,—into the Harvard road.

“A high way goeing out of Lanchester roode of four polle wide goeing to the south end of the generall field lots next to James his Brook bounded south with Richard holdens swamp and medow and John Morsse north with the land of John Sawtell and Richard holden from which their goe a high way along the generall field till we com to the common land by Samuell Dauis the said way beeing four poll wid running between Richard holden and the [general] feild”

The road going toward Page's Bridge.

“and near about the midle of that way their goeth a high way of four [pole] wide downe the generall feild to the neck vpon the riuier”

The “neck” was near the farm of the late Major Amos Farnsworth.

“A high way goeing out of Lanchester Roode by thomas Tarball Junio= of four poll wid Thomas tarball of the north and Joseph Blood on the South”

The road leading to the Red Bridge and Squannacook,—on the south side of James Lawrence's farm.

“A high way that goe out of Lanchester Rood near the meeting house all the land that lye common vpon the head of Jonathan Crisps lot between Samuell Kemp and James Robersons lyeing for

common as hye way and soe runing from the end of Samuell Kemps lot between Jonathan Crisps and James Robersons and so down to the riuver

“A high way that goe out of Lanchester Rood near the meeting house and soe between Timothy cooper and James Robersons and through Timothy coopers land and to James Bloods hous lot till we com to the common land and common land left for a high way between Will Longley senio= and Christopher hall and Timothy Cooper which leadeth into the high way by Jonathan Crisps lot down to the riuver

“A high way that goe out of Lanchester Rood near Samvell Kemp lyeing between John Nutting and . . . runing to Broad medow . . . with the end . . . so along the medow till you com to the high way coming from John Pag towards Benjamin Crisp

“A high way of two poll wid goeing from Lanchester Road near to Thomas Tarba[ll's] between Richard Blood on the south and Joseph Parker on the north and so runing down to Broad medow”

This goes out of some part of Farmer's Row; perhaps it is the westerly end of the Broad Meadow road.

“And for the mill Road between James ffisk and Samuell Woods Run a way to the mill of sixe poll wide excepting by the house of Richard Sawtell from James ffiskes staks to Richard Sawtells house soe runing of six poll wid till we come to Matthias ffarnworths land continuing 6 poll wid to the mill leading to the mill”

This is the highway leading from the “Great Road,” and passing by the birthplace of Colonel Prescott, thence over James's Brook toward Harvard.

“and out of that way Run a way to Rock medow near to Matthias ffarnworth and thes wayes runing thorow pt of his land ne[ar] the place wheir thes wayes are now improoved”

The Snake Hill road, only lately shut up to public travel.

“out of Chelmsford Road goe a high way of four poll wide by Ellis barron thorow his land of four poll wide and then six poll wid into the countrey Road at way pond”

Way Pond is the old name of Long Pond. The road started, perhaps, from the Ridges.

“And near Richard Sawtells house on the south sid of James his Brook a way of foure poll wid in the most convenient place to

broad medow for carting of hay or driuing of cattell which way run through the land of Richard Sawtels”

This road starts from the late Eber Woods's house,—as laid down on the map in Mr. Butler's History,—and runs westerly over Swill Bridge.

“Also a high way runing to Broad medow betweene Richard Sawtells house and Samuel Woods thorow that piece of land that [is] already prohibited

“Also a high way of four poll wid going down to Broad Medow lyeing betwene Mr Samvell Willard and William Greene”

This is the easterly end of the Broad Meadow road, which then led only to the meadow. In the year 1752, two rods in width on the north side of the road was sold by the town to the Reverend Mr. Trowbridge, who owned the adjoining land.

“Out of Chelmes Road goe a high way near to wheir Joshua Whitneys first house stood of four poll wid runing of that sid ferney medow to Brown loaf plain so vnto common”

This is the first road below Cady Pond, and runs northerly from the “Great Road.”

“Another high way goeing out of the countrey high way near to Nicolas Cady going between his medow and Ser James Parkers land winding down towards Jacob Ongs house and so thorow his land and soe betwene ser Parkers land and James ffiskes land and to Brown loaf plaine”

Cady lived in the neighborhood of the pond named after him, and Ong, near the late Reuben L. Torrey's house,—as given on the map in Mr. Butler's History. The road starts from Phineas G. Prescott's house, runs northerly perhaps eighty rods, to Mr. Torrey's, and then bears off easterly to Brown Loaf. The first section of it is the southerly end of Love Lane.

“Another high way goeing out of the countrey high way betwixt M<sup>r</sup> Willard and William Green goeing by Nathaniell Lawrances vnder the south sid of gibbet hill into those medows and woods”

This is the beginning of the present Lowell Road, which formerly passed only on the south side of the meeting-house.

"and out of that way goe another way by Thomas Smith goeing betwixt Thomas Smith and Nathaniell Lawrance and along by ser James Parkers land and into that way that leadeth from Nicolas Cadyes to br[own] loaf plain near Jackob Onges"

The northerly end of Love Lane.

"And out of that way a way by Natha[niel] Lawrances barne goeing into the neck . . . gat or a sufficiēt pair of draw barrs to [be] Kept and maintained at the end [of] Natha[niel] Lawrances feild by Ser Pa[rker] . . . assignes for euer . . ."

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The following list of names, on a loose leaf without date, is found in "The Indian Roll." It comprises, with the exception of Mr. Willard, the heads of families living in the town soon after its resettlement. An approximation of the time when it was written may be obtained from the following fact: The name of Widow Longley appears in the list; as her husband died November 29, 1680, it was made subsequently to that date, but probably not much later. Mr. Willard was not a resident of the town at this time, though a large land-owner. The first forty-seven names are in the handwriting of Jonathan Morse, who was the town-clerk from the year 1682 to 1685; but the others were written by Captain James Parker.

Samiwell Kemp	1	John Coper	11
Danill Pears	2	Mastr Rusill	12
Richard Blood	3	Timithy Alin	13
Nicklis Cady	4	Adim gooll	14
Obadiah Satill	5	Jams Robison	15
Samiwell Wods	6	Jams Blood	16
Joseph Blood	7	Joseph Parker	17
Thomis Tarbll Sen	8	Zackriah Hicks	18
John Nutin	9	William Longly	19
Nathanill Blood	10	Jams Nutin	20

Samiwell Dauis	21	Zackriah ffars	48
Thomis Smith	23	Zackriah Satill	49
Timithy Copr	24	Leftenent lackin	50
Enosh Loranc	25	Thomas Tarbol Jun	51
Jonathan Mors	26	John lacken	52
John ffarnom	27	John Morse	53
Jonas Prescod	28	John larenc	54
John Pag	29	Wilyam Sanders	55
Nathan buswall	30	Richrd Houlden	56
Willim gren	31	Capten Parker	57
Cristouer Hall	32	Nich <sup>o</sup> Huchesen	58
Captin Parkr	33	John baren	59
Rubin Blood	35	Joseph larenc	60
Matthias ffarnom S <sup>r</sup>	36	Mat farnworth Jun	61
Jonithan Lorinc	37	Elis baron	62
Jacob Ong	38	James Knap	63
Joshuy Wheat	39	Insin larenc	64
Willim gern	40	James Cadey	65
Richard Satill	41	Mr Sam Wilerd	66
John Parish	42	John Parker	67
Bengiman [blank]	43	James Parker	68
Joseph Mors	44	Jonethen Satle	69
Simon Stoon	45	Sam Church	70
Justin Holld:	46	Widow longly	71
Sargin Lackins	47	Eles baron jr	72
		Joseua Witney	73







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